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THE THEOSOPHICAL FORUM.

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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WILLIAM Q. JUDGE, President.

Each Member can send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write on only one side of the paper and to use black ink.

All communications should be addressed to the The Editor, Theosophical FORUM, 144 Madison Avenue, New York City.

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Issued monthly.

WITH THIS month's issue the FORUM enters upon a new life and era. The former editor has withdrawn from the Society, and has no more any connection with this periodical; henceforth it will be issued from the office of the President and under his direction.

All students are invited to send in replies or questions on theosophical subjects.

The FORUM will be sent in future directly to each member, and all are requested to read it with attention so that suggestions may be made tending to render it of greater value to members, and perhaps even to Branches. It will in a sense, though as yet not officially, be the organ of the Society for notices, changes, news and other matter.

Some changes will be observed. The form is different from the old; there will be a department consisting of two pages to contain four subjects for a month's syllabus for any Branch desiring to use it. A news page will be added if enough matter comes forward to fill the space. Editorial treatment of topics by W. Q. J., C. F. W., and others who hold similar views, will also vary from the past; and as to this it can now be observed that if the treatment of several subjects shall seem inconsistent with what was said in the old series, the inconsistency will be due to a present more definite and rigorous application of theosophical theories to

the questions in hand rather than the mechanical and narrow view formerly obtaining.

It is particularly requested that whenever an assertion is made that such and such is a doctrine, or "it is said in theosophical literature", and the like, the citation of author, article, volume, and page be given. This natural rule is constantly overlooked.

WILLIAM Q. JUDGE, *President.*

QUESTION 1.

If we admit the truth of theosophical doctrines regarding the inner constitution of man and his fate after death, what would be the FORUM'S *view as to capital punishment?*

W. Q. Judge.—My view is that capital punishment is both useless and injurious. It is as great an injustice to the world of beings left unexecuted as to the one so violently sent out of life. They used to kill men in England for stealing a ten-penny nail or a loaf of bread, but thieves and thieving did not lessen. Murders have not decreased. In the country districts executions are means for brutalizing the people, who make a hanging an occasion for a gala gathering in order to see a man legally killed. But theosophically it is far worse. The fact that the sudden killing is legal makes no difference with the laws of nature. The man is suddenly cut off from his body, and, just like a suicide, is condemned to be a "spook". He is dead so far as the body is concerned, but is astrally alive. Worse than a suicide he is filled with hate and revenge which he must wreak on some one. At first he is not able to do much, but soon he finds that there are sensitive persons on the earth who can be filled with his vicious and raging passions. These poor souls are then influenced to commit crimes; being filled mentally—from the inner planes—with the ideas and passions of the criminal, they are at last moved to do what their mind is filled with. The executed criminal does not have to know what is going on, for his raging passions, untouched by the executioner, excite and influence of themselves whoever is sensitive to them. This is why many a crime is suddenly committed by weak persons who appear to be carried away by an outside force. It seems hardly possible that anyone could believe in theosophical and occult doctrines and at the same time commend capital punishment.

Dr. J. D. Buck.—I do not think that the killing of the human being is profitable under any circumstances, whether done by one

man or by the State. Christians have misunderstood the Ten Commandments at this point. The injunction is, "Thou shalt not kill". No exception is made on behalf of the State, or in the case of animals, in behalf of any one. Had this plain injunction remained clearly defined as in the beginning and been followed, an innumerable number of evils that have sprung up in this civilization would have been impossible. Coming to the question itself, I hold that the killing of criminals under direction of the law is an unmitigated evil. It has never been shown that it prevents crime, and on the contrary as formerly enacted it was one of the greatest promoters of crime in every form, brutalizing the people in many ways. It was from the recognition of this fact that executions in so many places have, of late years, been mostly private and witnessed only by selected persons. The printing of all the details of the execution in the public press has taken the place of the public shows so that the objection raised to the latter method has been modified but not removed. On the ground of any benefit whatever to the criminal himself no argument can be urged. If execution prevents him from further crime for the present it also prevents any reformation whatever on his part.

Capital punishment is still further objectionable, beyond all questions of expediency, on purely theosophical grounds. The idea that the career of the criminal as affecting Society is ended by killing his body, is the greatest possible mistake. When removed from his body with his passions all aflame, his influence for evil is greatly increased instead of being diminished. All sensitives, children, and those with weak will and unformed character are amenable to his influence—which is more subtile and far-reaching than it was before. As the air pervades space, so the active, unkilled personal-self of the executed murderer pervades the astral realm which penetrates us all; it spreads itself through all the earth by reason of the subtile universal ether, and thus it is liable to affect and infect any person who is not protected by virtue and a well-balanced character.

QUESTION 2.

According to Theosophical teaching, intuition is the sixth sense of man. Can it be cultivated, and, if so, how? If it is a sense like hearing, seeing, and smelling, why cannot it be trained as they are?

Katharine Hillard.—It is not "a sense like hearing, etc.," for

those are the physical senses, acting through our physical organs. Intuition, as the sixth sense, has to do with a plane other than the physical. But it can be cultivated, and I know of no more perfect definition of the means than the verse of the *Bhagavad-Gîtâ:* "Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto you, and, knowing this, thou shalt never again fall into error" (chap. iv).

W. Q. Judge.—I do not know that it is "according to theosophical teaching that intuition is the sixth sense". It would be well to have citation of chapter or article where this statement is made. The question of the sixth sense is speculative as yet, nothing being decided. Like the fourth dimension, it is involved in doubt. Hence it should not be assumed that the assertion in the question is correct. Many persons hold that intuition is not the sixth sense, because it may very well be that a species of very rapid reasoning enters into intuitional acts, making them so rapid in conclusion as to appear devoid of reasoning as a means to find the conclusion arrived at. For myself I do not believe that intuition is the sixth sense nor any sense at all. But whatever intuition is, it can only be cultivated by having the right mental poise, the right philosophy and the right ethics; and by giving the intuition scope, or chance, so that by many mistakes we at last arrive at a knowledge of how to use it.

Claude Falls Wright.—The "sixth sense" is a term loosely used in Theosophic philosophy, and while sometimes particularly intended to apply to the latent but undeveloped clairvoyant faculties of man, it is more generally used to include all those senses and principles and powers yet dormant, whether physical, psychic, mental or spiritual. There is a sixth, and even a seventh, physical sense, and these were active in past Manvantaras and Kalpas; even common among us to-day is the saying: "to frighten a man out of his *seven* senses". They can be developed now, but in this age usually only at the expense of other faculties and senses, for they do not belong to the present cycle. Likewise the sixth and seventh principles of man, known to Theosophy and ancient eastern philosophy, have, as one, to be actively awakened before his perfection can be attained. The effort of the present Theosophical movement is mainly to arouse to activity the latent higher mind-senses, and the phases of intuition and psychic power, now known loosely under the term "the sixth sense".

Dr. J. D. Buck.—Intuition is not a sense and cannot therefore be called the "sixth sense." It is not a sense at all, but a *consensus.* All the so-called senses are developments from, or differentiations of the "One-sense Consciousness" (*i.e.*, apperception, "perception that reflects on itself"). The senses are special channels for conveying perceptions in an analytical form from the external world to the central consciousness, as light, sound, color, touch and taste. Intuition takes cognisance of the *results* of all these as *recorded experiences* and thus discerns the relation of these results to the Ego in past and present, and also forecasts the future. Intuition is like a search-light that sweeps the whole horizon of man's experience and then discriminates and guides. By the senses we perceive; by intuition we discern, and discriminate.

QUESTION 3.

What is precisely meant by Soul *in Theosophical literature? We say the "Soul of man," the "Soul of the world," the "Soul of things."*

E. M. Daniel.—The questioner will find even more "souls" mentioned in Theosophical literature than those above enumerated; as the "spiritual soul," the "human soul," the "animal soul," etc.

It will be found then, that the word "soul" is a greater term applied to *specialized consciousness*, while the prefix "human," "animal," etc., defines the *degree* or *plane* attained.

W. Q. Judge.—Theosophical literature has not as yet come to a *precise* meaning for "soul," nor can it until the English language has been so altered as to remove the confusion now existing among such terms as "soul" and "spirit," and in the uses to which both are put. So long as we have in fact but two terms, *soul* and *spirit*, to designate so many beings, kinds of beings and powers as those are used for, just so long will there be confusion.

Dr. J. D. Buck.—The meaning of the word *soul* in Theosophical literature is perhaps less confused than in many other writings, still it is not, even here, always apparent or clearly defined. I think it would be well to agree in taking the definition in the *Glossary*, viz: "the vital principle"; "the breath of life"; shared by man and all animals with, or derived by them from the *oversoul.* In this sense *soul* is not specific, but generic, like the words "life," "consciousness," etc.

When, however, we are dealing with the constitution of man, and classifying the elements of his composite being, and use the terms "animal soul," "human soul," "divine soul," and the like, we are then speaking of this "vital principle," or "breath of life," as it manifests in a concrete form and exhibits a bundle of attributes on one or another plane of being, as the animal, the human, and the divine. For example: the "animal soul" *in man*, would mean the vital principle, or breath of life, manifesting in the human form on the animal plane. The "human soul" would mean the vital principle manifesting in the human form, on the human (humane) plane. The "divine soul"—the breath of life or vital principle in the human form manifesting on the divine plane. This is not only quite consistent and void of obscurity but philosophical, agreeing with the general doctrine of the One Life—Alaya, as taught in the *Secret Doctrine*. I think it is because this basic doctrine is confused and lost sight of that so much confusion reigns.

QUESTION 4.

If it is true that to ascertain the truth of the doctrines put forward by Theosophy many lives will be required after one has started on the Path, how and where am I to find that Path and to know it when I do?

W. Q. Judge.—Do not look at this matter as if you had never been on the path before. It is more than likely in every case where an inquirer asks this question, either mentally or of some other person that he has trod the path in another life. Some hold that all Theosophists were on this path hitherto. Each life is a step on the path, and even though we may make many and huge mistakes, we can still be on the way. One should not be anxious to know if he is on the path by reason of a constant conformity to some set rules or regulations about a path. That anxiety is mechanical. Nature and the path of true wisdom are not mechanical, but for each soul there is a way and means suitable to it and to none other. By watching these mechanical ways mistakes are made. For instance, one becomes a vegetarian from a secret desire to get nearer the astral world thereby, and not because it is deemed a sin to take life. The rule will not be violated. Great inconvenience is undergone and much watching indulged in so as to keep the rule, and much attention and energy given to it which is taken from some other duty. All this is a mistake, for the kingdom of heaven is not gained by eating meat

or by refraining from it. This mistake is due to too much desire to be sure one is on the path.

But it is not necessary one should know that he is on the path. If he uses his best reason, best intuition, and best effort to find out his duty and do it, then one may be sure the path is there without stopping to look for it. And the path for one person may be the carting of packages, while for another it may lie in deep study or contemplation. On this the *Bhagavad Gîtâ* says that the duty of another is full of danger, and it is better to die in the performance of one's own duty than to perform most wonderfully the duty of another.

Claude Falls Wright.—The "path" spoken of here is not a physical path nor even a mental one, but is the mode of consciousness by which the lower, suffering soul or *manas* unites itself with its spiritual half or *alter ego*. In ancient Hindû philosophy it is called "Antaskarana." It is the *way* or method by which any soul caught in the meshes of Kama or the animal passions and human and physical desires, finds peace. Occultism is the study of the laws of life governing the seven principles of man and nature and through it the student comes to a comprehension of his position in the universe and of those tendencies, psychic and otherwise, which prevent him from attaining perfect knowledge, mastership, and freedom. These tendencies and modifications of the mind are early observed in the struggle, but not usually until late in the battle are their actual roots exposed. In their totality these roots are selfishness. One may be always sure that he is going toward the path when he is battling with his lower self; and each selfish and personal tendency overcome is one step taken along the road. For, in order to really conquer Kama, or desire, the light and inspiration of Buddhi or the spiritual Will *must* be brought to bear on the soul. This is why it has been said that unless one has suffered much and left behind all hope, (*i.e.*, for his own personal advancement and gain) he cannot comprehend the Truth. The glorified Initiate arises from the "man of suffering." A simple example is found in everyday experience in the fact that the fruition of the soul springs from sacrifice. If one comes into the possession of something he has long desired, he is filled with a satisfaction that for the time being absorbs all else; but that this is a false, delusive, and psychic satisfaction he can easily verify by giving the prize away to some one else for his enjoyment. The former psychic satisfaction is then exchanged for a spiritual peace, arising from having conquered self and done

something for the good of another. This is one step on the way. But it is preceded by minutes or years of crucifixion. Jesus said, speaking under the influence of the Christos, "I—Christos —am the way, the truth and the life," meaning that the true way to freedom lay through the Higher Self. Yet there are so many possibilities of delusion as to what is the path, and to draw man off it, that all seers have spoken of it as most difficult of ascent and travel. In the Upanishads it is said to be as hard to walk along as is the edge of a razor; Mahomet speaks of it as the "hair-bridge"; the Gnostics called it the "narrow way." But that it can be traversed and the soul returned to the other shore in safety all students are aware of. And the history of the occult Brotherhoods has never failed to provide us with instances, age after age, of persons who have thus attained kinship with the "Sons of Light."

QUESTION 5.

What is meant by the statement that, when reïncarnation takes place, there can be no recollection of the ordinary events in life unless those were every one performed as a sacrifice to the higher immortal principle within? In what manner can they be performed as a sacrifice?

W. T. Hanson.—(1) For the present purpose consider action as arising from two sources—the personal and the individual,—taking also into consideration the very patent fact that an actor can have no recollection of having done that which he did not do.

The personal self is dependent for its conscious existence upon the personal brain in which it arises—not necessarily a physical brain but one that is personal in its nature no matter what its constitution. From this it is evident that the consciousness of self, with such a foundation, has no existence *per se*, and that its continuity must be broken when the brain upon which it is dependent is destroyed. Therefore actions having their source in the personal self-consciousness—all those ordinary events of life done for the sake of the personal self,—are *consciously* connected only with the lower self which is the actor and who ceases to be when the personal brain is dissolved; consequently there is nothing which goes over to the future incarnation to recollect what has been done,—no continuous thread of self-consciousness extends between the two through which the experiences of the next life can be connected with those of the life preceding. For it must not be forgotten that the personal

self of any incarnation has never existed before, that it, as the actor, has never done anything previous to its present life and cannot of course have any memory of that which it has never experienced.

But when actions have their source in the individual consciousness—the Undivided, the Immortal spoken of in the question,—the case is different. Under that condition the sense of conscious identity is not dependent upon a personal brain, and is not lost when that brain disappears. The lower self is not regarded as the actor, but is recognised as the pale and temporary "reflection" of the real Actor, that Self which called forth preceding personalities and will call forth others in times to come. In this instance the consciousness of self is identified with that which continues without break from incarnation to incarnation, and therein is established the thread, the connecting link through which the experiences of the next life can be joined to those of the present and thus become recollections. The Actor then, in the present, will be the Actor in the future; who knows himself and can remember that which he did do.

(2) By finding the Actor Himself. Every one who stops to think will know that He is not the body, for that is a dead thing in itself and is moved from within. Nor is He what is called the mind, nor what is ordinarily thought to be the self. These are but manifestations, and will cease to exist when the "manifestor" withdraws. Self-analysis will show this. Words are well-nigh useless in reference to this part of the question. An earnest effort at introspection is worth far more than another's information; and he who makes the attempt in good faith will find something—perhaps at first very little—but still something of the Great Secret that will encourage and stimulate further endeavor.

Claude Falls Wright.—I do not know that this is precisely the fact, for many memories arise also from psychic habits and desires. But it is true that those actions alone live in eternity and in the memory of the higher ego that are performed as obeisance to the divine and immortal soul of things (Brahma). All actions are performed from one of two standpoints: They are either done with a desire to please the personal self, or else they are performed with a determination to do one's duty and are devoid of personal desire. The term "duty" covers all those actions which the lower self performs as a sacrifice to its higher principles. Whether in eating, drinking, or sleeping; or in attending to one's business; or in mixing with friends and people; if one is

doing these things as his duty to Life he is acting in accordance with his higher spiritual nature. This is what the ancient Hindû philosophy speaks of as "devotion" or "one-pointedness." In one of the Upanishads occurs this phrase: "two things approach a man in every action; that which is agreeable and that which is good. The fool chooses that which is agreeable through lust of self; the wise man chooses that which is good through desire for wisdom." This is true of the smallest action. If for a whole day one does what he desires to do, rather than what he *should* do in every moment, on looking back over the day it seems a wasted one even though every minute may appear to have been happy. Similarly, looking back over a day in which each action has been performed as a duty and there has been warfare against personal desire for pleasure in each moment, the day, although perhaps unhappy in each moment, nevertheless seems alive; everything that has been done has vitality in it and is connected with something that is higher. This makes it immortal. The *Bhagavad Gîtâ* refers to this by saying: "Those actions which in the moment are like nectar, are in the long run like poison; and those actions which in the moment are like poison, are in the long run like nectar."

It is said in the East that he who calls out the name of Brahma at the moment of death will go to his bosom. Superstitious Hindûs in the present time believe that this means that they should actually call out the name at the moment of death. But it is metaphor, and means that inasmuch as the soul at the moment of death runs back over every action it has performed during the life, reviewing them all, so if each action is attached to the source of things having been performed with devotion, then the whole life passed represents a sacrifice to Brahma or the Spirit, the soul goes there, and its thoughts and acts are Immortal.

QUESTION 6.

Must the disciple in a future life necessarily reap all he has desired and failed to receive in this? Is it not possible for him, if his will be strong, to kill out even strong desires without experiencing the thing desired further than he may have already done? If this were not the case, should we not seek to gratify all our desires rather than kill them out, in order to gain experience and avoid postponing Karma?

Alice L. Cleather.—This series of questions seem to be so involved and even inconsequent, that it is not easy to disentangle

the querent's real meaning. That which lies behind, the cause of so-called desires, is a force, impersonal, and this cannot be "killed out". A different direction can be given to the force, which is colored by the will of man; in other words, it can be purified, transmuted, held on another plane and for other ends, but it cannot be "killed". To *raise the object of desire* is the only secret, and this can be done little by little, day by day, which involves the constant struggle so repugnant to the ordinary man. Therefore does he embrace the idea suggested by the querent, that desires can by a strong effort of will, be "killed out"; and he does this the more readily in that it seems to him an easier thing to do than to engage in an incessant struggle.

Claude Falls Wright.—The doctrine than one must reap or fulfil his desires in this or a future incarnation is a pernicious one and not in accordance with occult or Theosophical teachings. A desire once truly grappled with, mastered, overthrown and destroyed, can never rise again. It is dead, and its place is taken in the mind by one of the spiritual powers. The man who is struggling with his desires and his memories and mental habits is he who is freeing himself from them; he is not setting up karmic tendencies in the direction of them, but precisely the opposite. And if success crown his efforts it would be folly to suppose that the same desires will crop up again in a future birth; if they did, certainly with them would spring up the power to destroy them. To give way to desire in order to exhaust it is the doctrine of false philosophers and those who do not understand its true cause. Desires, so-called, are chiefly habits—psycho-physiological—called into being in previous births or in the present one, and the effort of him who wishes to advance should be to cease revolving in those mental cycles by which they are kept alive. Desires live by *memory*, the memory of previous gratification, and that is why "memory" is called a Nidana or cause of rebirth. The story of Lot's wife who looked back to the scene of her old associations and loves, and for her weakness was turned into a pillar of salt—alchemically speaking,—is the story of the mind that fails to reach the "promised land" and suffers spiritual death by thinking of and remembering its old and Kamic associations. Although it may be revivified and awakened by honest effort, yet for the time being it is dead to all sense of its true life. In *thought* then desire must be attacked and destroyed, and when this is governed and the mind ceases to dwell on the things that have been and are in the dead past,—

whether agreeable or disagreeable,—it has conquered. Latent desires, that are not comprehended or have not made themselves manifiest in any birth, will of course under the action of Karma make their due appearance in future births, if not in this one.

What is said in the *Voice of the Silence* is also always to be remembered: "Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong like to the worm that fattens on the blossom's heart."

QUESTION 7.

Is there any criterion by which we can judge of the genuineness or otherwise of a message alleged to come from a Mahâtmâ?

Alice L. Cleather.—The querent himself—his own mental and spiritual condition rather—is the only possible "criterion". Of what value are outward tests if the inner self does not respond, and give unerring reply? Moreover, the real value of any given message will be in its own inherent worth, aside from adventitous aids and circumstances. Does the purport of the "message" appeal to you as inherently true, as of great moral worth or spiritual beauty? Then *for you* it is true, no matter who delivers it, or how. Does it appeal to your highest, noblest and most unselfish instincts,—strike a high note? Then, however it reach you, that message voices a great truth in Nature, gives outward expression to it. The truth always *is*, but few can hear and see; and it may be that you needed just this presentment of it in order that it may penetrate your mind, and become a living factor in your life. But do not forget that you cannot accept the "message", and wholly reject the bearer.

QUESTION 8.

To what extent is belief in Masters necessary to Theosophical and individual growth?

Claude Falls Wright.—Although not a requisite of membership in the Theosophical Society, belief in Masters or divine men is a real necessity of growth. Unless one holds before him the ideal of perfection they represent he will never himself advance. That Higher Powers exist has been known to all seers; that they can be communicated with is also known to many students; that they sometimes incarnate as living men has been the tradition of the ages. If one deliberately refuses to believe in them as exist-

ing, or possibly existing, notwithstanding the statements of those who say they have such knowledge, he creates an astral barrier by this action of his mind, which prevents the inner senses from ever consciously contacting during life the denizens and lives of the occult spheres. This is why it has frequently been said: *It is better to believe than to be sceptical, even though you do not know.* For belief is often the forerunner of wisdom. They who hold the existence of the Masters and divine men to be a lie, will never know of their existence: even were a sign given, they would not believe—they would doubt their own senses, and find if possible a material explanation, being mentally warped by reason of the aforesaid astral barrier; or they would become insane, and believe everything told them, as is the case with many religious followers.

Right philosophy, a clean life, freedom from personal desire and a firm, unshaken belief in the Higher Powers and Masters of Wisdom, will lead to a knowledge self-kept from many through their innate suspicion of others, their scepticism, and their disbelief in anything as fact unless proved by scale and measure or by the physical senses.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

Never use Sanskrit or foreign terms without giving the English meaning; use the English preferably, letting the foreign word appear as merely additional to the English.

THE FOURFOLD LOWER MAN.

Is called the Quaternary. Composed of (1) body, (2) vital principle or *jiva;* (3) astral body, ethereal double, *linga sarira;* (4) desires and passions, *kama rupa, kama manas* or mind ensnared in and tinctured by desires and passions.

Body is a limitation and not a cause. Is the physical instrument needed for this plane? All bodies being on this plane our instrument therefore is wholly animal. Its particles constantly changing as admitted by scientific observers.

Vital principle, Jiva, Life. It is universal; pervades every point of space; is derived from the supreme *jiva* and hence universal; exchanged among all living beings.

Astral body; the ethereal double; Linga Sarira. Its functions and powers; the form or matrix on which the physical is built; it partakes of the nature of the astral matter; describe the latter. Is the seat of the purely personal, but there is reflex automatic action on it from the body as a person. New astral body general rule for each birth, but some carried over from prior birth.

Desires and passions, Kama, and Kama Manas. The turning point;

shared with animals, except that they have but little if any *manas*. The battle field for man, resembling the Earth itself. Reïncarnation; the wheel of rebirth due to the action and reäction of desire and passion.

REFERENCES.

Ocean of Theosophy, chap. v and vi; *Esoteric Buddhism*, chap. ii; *Modern Theosophy*, chap. iv.

REBIRTH AND PREËXISTENCE.

History and prevalence of the doctrines. Taught by early Christian Fathers, especially Origen. Anciently taught in the East and continued to this day. Prevail over most minds, countries and religions. As taught by Jesus in St. Matthew, xi, xvi, xvii, regarding John the Baptist; if he was the reïncarnation of Elias this must have been under a law of nature. Evolution of soul and character require the doctrines. Something cannot come from nothing; and thus force and variety of character must be accounted for. Rebirth explains many problems. Opportunities offered for growth and discipline. As applied to nations in rise, decline, fall and disappearance. In respect to great geniuses such as Mozart, Bach, Napoleon, and others. Also applied to exceptional cases, such as Blind Tom, musical prodigies, and the many mathematical geniuses. Without the doctrine the miseries of life, the differences in character and opportunity, the handicaps of birth are not explicable.

REFERENCES.

Ocean of Theosophy, chap. viii, ix and x; *Reïncarnation* (Anderson); *Reïncarnation* (Besant); *The Idea of Rebirth* (Arundale); *Key to Theosophy*, sec. viii.

THEOSOPHY APPLIED TO LIFE.

The Theosophist should apply his theories to practice. Intellectual Theosophy is not of any use to the individual though it may be to others. It leads to hypocrisy. The spiritual or heart doctrine must be learned. The personal element must be understood and conquered. Folly of running after psychic or occult powers. Necessity for virtue, impersonality, charity, etc., in one who evokes any psychic powers. Hence need for performance of every duty in life. Meaning of duty. Our duty to others and to the race. Application of fable of the hare and tortoise to this subject.

REFERENCES.

Voice of the Silence, "The two Paths"; *Bhagavad Gîtâ*, chap. iii; *Guide to Theosophy*, art. "Brotherhood"; *Lucifer*, vol. ii, art. "Occultism *versus* the Occult Arts".

KARMA OR COMPENSATION.

The law of Justice: of action and reäction. The doctrine in different religions such as Buddhism, Brahmanism and Christianity; responsibility of each man; responsibility of races. Does Karma govern the constant rebirth into one race until full compensation is made and similarity in race tendencies exhausted? Is Karma fate? What kind of fate is it?

REFERENCES.

Ocean of Theosophy, chap. xi; *Key to Theosophy*, sec. xi; *Secret Doctrine*, chap. xvi, part 3.

THEOSOPHICAL NEWS.

Loyalty Branch T.S. is the name of a new Branch formed at Chicago, Ill., May 28th. At a meeting of the old Chicago Branch to ratify the action of the recent Convention not all the members favored it, and to avoid friction and to have opportunity of carrying on the work without being interfered with

by the others, the members favoring the resolutions (which practically constitute all the old and real workers in the Branch) withdrew and reörganised themselves into a society under the above name. Bro. Allen Griffiths, the Pacific Coast lecturer, was present at the reörganization and rendered material aid. The President is Bro. R. D. A. Wade and the Secretary Miss Eva F. Gates, two names so well known as Chicago workers that success in this venture may be assured. A Preamble and Resolutions concerning the reörganization were adopted at the meeting and copies sent out to every Branch in America, as follows:

PREAMBLE AND RESOLUTIONS.

Whereas, The Chicago Branch of the Theosophical Society did on the 15th day of May, 1895, by a majority of one refuse to ratify the action of the Convention of *The Theosophical Society in America*, held in Boston, Mass., April 28th and 29th, 1895; and

Whereas, By such refusal did countenance and endorse certain unjust and unwarrantable charges made by members of the European Section, against our respected and beloved Brother William Q. Judge; and

Whereas, We, the undersigned, recognize the Elder Brothers as the principal factors in the Theosophical Movement of this age and the real Founders of the Theosophical Society, chief amongst whom on the outer plane was H. P. Blavatsky, and also recognise William Q. Judge as one of the Younger Brothers of the Lodge who now serves as a connecting link between the Masters and ourselves; and

Whereas, We recognize his many years of loyal service in the cause of Theosophy, and the success attained by the movement largely in consequence thereof, we therefore reäffirm our belief in his purity of motive, good judgment and right action, and pledge him and Those whom he serves our unswerving loyalty and support, and in confirmation thereof be it hereby

Resolved: First, that we, the undersigned, ratify the action of said Boston Convention.

Second, That we do hereby terminate our connection with those of the Chicago Branch who repudiate the action of said Convention, and hereby form ourselves into the *Loyalty Branch of the Theosophical Society in America.*

Third, That we extend a fraternal invitation to all members of the Chicago Branch to join us if, after deliberation, they desire to do so; and that we also cordially invite all persons to join us who are in sympathy with the objects of the Theosophical Society in America and desire to coöperate with us in efforts toward their realization.

This was signed by twenty-nine members.

BURCHAM HARDING leaves for Chicago June 6th to do work in and around the Centres there under the auspices of the new Central States Territorial Committee.

THE DONATIONS to the General Fund in commemoration of White Lotus Day (May 8) so far sent have amounted to $109.23.

MR. GEORGE E. HARTER'S scheme for the support of the T.S. in America has brought to the General Fund since January 16th, $180. His last remittance was $50, received on May 20th.

A NEW TERRITORIAL COMMITTEE is to be formed in the Central states, to include Loyalty Branch, Chicago; Ft. Wayne; Columbus; Dayton; Indianapolis; Toledo; Cincinnati; and other Branches. This Committee will engage in active work to spread Theosophy through all the intervening towns in the middle states.

DR. ALLEN GRIFFITHS on his way to the West Coast has visited and aroused interest in Chicago, Omaha and Denver. He goes now to Salt Lake City and San Diego.

THE T. S. IN AMERICA.

From letters received there seems to be ignorance or confusion on certain matters that are historical and abundantly verified. Hence I wish to state the following:

The T.S. was formed in America. This is the "*Parent Society*": all others are branches, sections or offshoots. H.P.B. predicted that here in America would be the strong-hold of Theosophy and that here would form the Sixth Race.

The only change made in the Society in America since its organization has been in regard to government and power of the executive management. All else remains substantially as at first, as to principles, aims, propaganda, repudiation of dogma and of sectarianism.

Reference to the "T.S. in America", as recently formed in Boston as "a schismatic body organized to protect wrong-doing from Judicial penalty"— is without a shadow of truth. The statement is offensive in form and false in fact, as every member at the Convention will testify save two.

J. D. BUCK.

NOTICES.

The report of the Convention at Boston last April is now in the press and each member in America will have a copy in his hands within a few days. As this is a *verbatim* report of all the speeches and motions made at the Convention, it is expected that every member will carefully peruse his copy so as to be fully conversant with the *pros* and *cons* of the actions taken at this, the most important gathering of Theosophists yet held in any country.

The Executive Committee has to announce with regard to the resolution passed at the Convention respecting the proportion of the funds in hand on the 28th April, returnable on demand to members in good standing of the old American Section not desiring to coöperate with the Theosophical Society in America, that the *per capita* share of each is $1.29.

The Lotus Circle has printed and published the music and songs used in its exercises. Much of the music and many of the songs were written by members of the Circle. Copies should be obtained from the New York superintendent by any desiring to form Lotus Circles in other Centres and Branches.

William Q. Judge's reply to charges made against him, read at the April Convention, will be mailed in a few days to every member in America. Each member will then for the first time have an opportunity for impartial judgment of *The Judge Case.*

A copy of the Constitution and By-Laws of the T.S. in America as formulated by the recent Convention will be mailed to each member with the Convention report.

In forwarding their diplomas to the President's office for endorsement as valid under the Constitution of the T.S. in America, members are requested to send postage stamps to cover return mailage.

Any member in doubt as to the real meaning, intention and scope of the Convention at Boston on April 28th should send to the FORUM whatever questions he may have, so that these points may be made entirely clear to all.